VOL. III. THE NO. 6.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

JUNE, 1859.

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New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 48 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Elsewhere in the United States and Territories, six cents a year.

THE AMERICAN MISSIONARY,

(MAGAZINE.)

This Magazine will be sent, gratuitously to the Missionaries of the Association And—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise; to Superintendents of Sabbath schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely:

The name of the church; its evangelical character; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid; whether it has been aided by any other missionary society, and if it has been, for what length of time; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months *from the date of the application;* ☞ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner.☜ *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.*

THE

American Missionary.

(MAGAZINE.)

VOL. III. JUNE, 1859. NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

FROM REV. J. WHITE.

Good Hope, W. Africa, March 8, 1859.

Our second communion, held yesterday, was a season of great interest and profit to us all. *Eight* were added to our little church, making the whole number now in full communion *eighteen*. Two united by letter from a church in Freetown, most of the others were once members of the Kaw Mendi church; all seem to be sincere christians, and give promise of usefulness among us. We have others as candidates, a few of whom may probably unite with us at our next communion; we desire to exercise great care in the reception of members, as there are many who would gladly join us, but we stand in doubt of them. Our congregation is steadily increasing, so much so, that our chapel is not only well filled with attentive worshippers on the Sabbath, but is getting to be uncomfortably crowded and needs enlargement. One of the most interesting feature of our present operations, is the apparent interest of the people, not only to come and hear God's Word, but in all that is done to extend the cause of Christ. This interest is more obvious of late, since we introduced that most interesting service into our little church, the

Monthly Concert.

On the first Monday evening in February, we assembled for mutual prayer and conference, and enjoyed a most precious season. It was truly refreshing to our souls. We had a large assembly, aad much interest was manifested by all present in the services. After remarks by Bro. Burton and myself, stating the object of the meeting, referring to the Monthly Concerts held in England and America, and dwelling briefly on the glorious object in view, our native teacher spoke, and one of our workmen followed in a few words, which made a deep impression upon the entire audience. He referred to the change which the Gospel, through the instrumentality of this Mission has effected in this country. He appealed to some of those present if they did not remember the time when Spanish vessels came in at "Sea Bar," and their fathers and brothers sold their own "picciniuies" (children,) some for four bar, some for three bar, and some even for one bar. (A bar is half a crown English money.) Some of his remarks were deeply affecting. Said he, "God love we too much. Oh the goodness of God to poor we, in sending we the Gospel." "Let we love Him with we whole heart." In broken English he invited all present to do something to send the "good word," as he termed it, to "my poor people." At the close of the meetiug an opportunity was given to any who might be disposed to contribute their mite. (We did not urge them to give,

for the remuneration of the laborer here is small; yet I think the people, and especially the members of the church, should be educated to give—to give something—as by so doing they will better appreciate the Gospel itself and the blessings which it brings them.) The workman above referred to came up and said, "Put me down five shillings (English money). Bro. Burton says, "W———, have you looked your head good fashion?" (Have you well considered it?) He promptly replied, "Yes sir, good fashion—put it down." Others followed and brought their free-will offerings, so that the whole amounted to $4,56. Our second monthly meeting was held last evening, and was also an interesting meeting. We realized as the collection $3.96, making the whole amount for two months $8.52. On the whole, so far as the spiritual interests of this Station are concerned, the prospect is encouraging. We have reason "to thank God and take courage."

But here in the mission field, as everywhere else, we are called to take "the bitter with the sweet." We have not only to struggle against the deadly effects of the climate, and amid all the opposition which heathenism and superstition can array against us, and set up a standard against them; but ever and anon we meet some unlooked for hinderance which for the moment impedes our progress, and disappoints our expectations. Recently a white trader has been trying to annoy the Mission, and in particular has been using the influence of rum and tobacco upon the chiefs and those immediately concerned, to take away part of the mission land, and curtail our operations: but I believe God will not suffer the mission to be harmed; the work is His own, and He can bring good out of evil, make the wrath of man to praise Him, and the remainder of that wrath he can restrain. The efforts of wicked men may trouble us for the moment, but they can not hinder us in our work.

I made two trips recently into the country, and through God's good providence returned from both without fever. The first was with Bro. Burton, up the Bargroo river; we went for the purpose of selecting, and acquiring, if possible, a suitable mission site. In the region of the hills the land is heavily timbered, and the people are hopeful subjects of missionary labor. They speak the same language and acknowledge the same general authorities as the people on this island. On the whole I think it is an inviting field. We have chosen a beautiful spot for a mission station and are negotiating for it. Whether it can be obtained or not, I cannot say. You will see by the joint letter which will accompany this (published last month), that we consider it desirable to commence operations there as soon as possible.

Mr. Brooks, writing from the Boom Falls station in January, reported his visits to neighboring towns to preach, in some of which he had full meetings. He thought he had reason to believe that the truth was applied to the hearts of some.

"On some of their visits," he says, "the question of polygamy was introduced, and I labored to place the question in the light of Gospel truth. With the males I dealt very plainly: they assented to the equity of the Christian law of marriage, but the truth did not seem to disturb them. On more careful reflection, I came to the conclusion that I have heretofore erred in preaching this subject to the men only. I am satisfied that the command, "Let every woman have her own husband," should pe preached to the women. This will doubtless cause some disturbance. If women begin to question the rightfulness of accepting a place in a haram; if the first wife feels that she has the support of God's law in her claim for the exclusive attentions of her husband, "palavers" may be multiplied, in some of which conscience may have a voice. * * *

Curious Rite.

"On the afternoon of the 16th (January) I went to Mo-Fogi, and preached on the subject of the new birth. I chose my subject to suit the occasion. During the previous week some thirty young men had re-

ceived the closing rites of an initiation to the "Purror," which is called a new birth, in which the Devil is said to be the mother. The first of these rites is called a death. At the close they are washed and receive new names, when admitted to society they are not allowed to know their own friends, or things in most common use. This suggested my subject.

At the close of my remarks, I was asked by one who was made spokesman for the occasion, how they could be born again so that their hearts would be changed, so as to love every thing good and hate every thing evil. After I had answered this question and endeavored to make the matter understood, the questions of polygamy and slavery came up. I placed my opposition to them on the ground of equal justice to all. If it was right for the master to make a man a slave, it would be equally right for the slave to make the master his slave, when he had the power. Such cases have been in this country, and they can be well understood. In a similar manner I endeavored to show that no man had a right to deprive another of a wife, as those did who took for themselves each more than one wife The women heard me gladly; so did the poorer classes; but the guilty left me one by one, though they offered no opposition.

"Last Sabbath, 23d, I set off early in the morning to visit Tissana and Mo-Fogi. At the first place I had a long discourse with "Moosa Woli" (Braw's successor as landlord for the Mission), on the subject of idolatry and charms. His difficulty was that he thought he could hold with God and with his charms and have both to help him. At Mo-Fogi I found a goodly company to hear me. I endeavored to give such an account of redemption as we find in Paul's discourses recorded in the Acts, beginning with the creation. At the close I was asked by one, what they must do if they held the Sabbath as hallowed time. I gave them the first commandment of our Lord, "Love to God," &c., and the second, "Love to man," aud showed their application in life, working no evil but all righteousness. Slavery, adultery, polygamy, thieving, evil speaking, &c., were used by way of application and illustration.

"At Mo. Tappan had a good congregation and close attention.

"At Mo-Bungo I preached to a congregation of colonists, on Matt. 5: 3. The Lord gave me liberty, so that I was unusually plain and earnest; several wept freely. After closing, I proposed a Sabbath-school, which was gladly accepted. Next Sabbath, then, by God's blessing, I add to my Sabbath labors the care of a Sabbath-school for the study of practical christianity. I shall labor to instruct not so much the abstract and profound doctrines, but the practical ones, applying them to the lives of my pupils, taking always for granted that the great questions respecting God, Jesus Christ, the depravity of the human heart, are admitted. My work will be application. They have been drilled for years on the letter of the Word. The Sabbath-schools in the colony are very thorough in this respect."

JAMAICA MISSION.

We have been disappointed in our hope of having found a teacher for the station at Brandon Hill, Jamaica Mission. A well qualified married teacher is greatly needed for that place. The following extracts are furnished by Mr. Thompson, now in this country, from a letter from Mr. Venning

Under date of Feb. 10th, he says:

"I am glad indeed to hear of some one coming for Richmond. We trust he is, in answer to our prayers; one whom God himself has chosen and qualified for the work there. What Richmond has already done for our young people who have been under training there, is sufficient evidence that the good hand of our God has established the Institution, and of his kind favor toward it. Let our hearts then be strong—no such thing as wavering or faltering in regard to it must for one moment be encouraged.

"You don't send me good tidings at all for Brandon Hill. I am quite disappointed that no one is found and appointed to come there. You know my field of labor and the work that is necessary for its proper cultivation. I want to give more time and attention to the poor benighted Africans at Hermitage, and to devote my energies with as little distraction as possible to Chesterfield

and Thomasfield districts, but with Brandon Hill on my hands I cannot do this. You know, too, my little strength, and if that little must be divided between here and there, it can't be efficient at either.

"The fact is, Brandon Hill needs a laborer devoted wholly and only to that district. The church, congregation and population are large enough to tax to the utmost the energies of any good brother with a help meet, who will offer himself to come and labor among them.

"The mission were together the other day, and directed Bro. Hall to write immediately, and reiterate our request for a teacher (*married* of course) for Brandon Hill, I hope one will be found who will be able, in addition to teaching the school, to help me a little in Sabbath labors. You know all about it, and whatsoever you can do in the matter you will, I know, and mind this, *as little delay as possible.*"

He then speaks of Sea-View and Camberwell schools as vacant, where good, teachers are needed. He says,

'These two places sadly need earnest devoted teachers. I would very much like to see two good brethren and their wives from America, settled in these neighborhoods, giving themselves up wholly to the work of teaching. I suppose we may not hope for this. It really seems too bad that we cannot avail ourselves of such openings and supply these places with good efficient laborers. There must surely be something wrong somewhere. Could I do it, I would multiply myself by 3, and teach those two schools and the one here, and wouldn't ask any one to leave their homes, and their kind friends, and good society, &c., &c., for nothing at all but to go and teach "niggers." It must be difficult, I know, to find in the United States, where men are so famed for shrewdness, any who will set out on such a foolish undertaking."

SIAM MISSION.

[Extract of a letter from Dr. Bradley, dated Bangkok, Feb. 16, 1859.]

I returned from a preaching tour yesterday, having been absent fourteen days. I endeavored to perform a thorough work in the city of Petchaburi in preaching the gospel several times daily, for seven successive days, to audiences of priests and laymen, women and children, ranging from twenty to one hundred persons. I cannot take time now to write much about it. Suffice it to say, that I labored much of the time with lively hope in God that he would honor himself and the gospel of his Son among that people.

I had a good opportunity to preach to the Governor of that city and province, which I trust was improved to the glory of the living and true God. I was enabled to present much gospel to his mind in the course of the hour that I spent with him, speaking only of the Maker, Preserver and Redeemer of man. I feel assured that the teaching entered his mind, and cannot be forgotten by him in the eternal judgment. Let us hope the Almighty Spirit will carry the truth home to his heart

The king of Siam is doing much to honor and perpetuate Buddhism in that quarter, as well as in all others of his dominions. He has summoned to the mountains and caves near the city many men to remould old dilapidated idols, to build others, and to embellish the caves against the time of his next visitation of them in the 12th month. He was among them about four weeks before I went to the place. A prominent object of his next visit is to begin the gilding of a large idol in one of the largest caves. My spirit was deeply stirred in me when I saw what he was doing, and how this deluded people are crushed and ruined by Buddhism. And with a heart stirred with holy jealousy (I trust,) I proclaimed the Word of the Lord, in the presence of those idols and in the hearing of those brick-god-makers—the Word of the Lord against the king, who is the supporter of this idolatry, and against those who will dare to obey him in this infamous work.

At the mouths of these caves I had several audiences of Buddhist priests, some of them high in office, who heard me with much apparent interest. God raised me far above all fear of man when I reasoned with them on their abominable idolatry, and of the living God and his love and mercy.

On Saturday, the 12th, we dropped down the river of Petchaburi, and came to Banlaam, early Sabbath morning, where we spent the Sabbath. I preached in that large town four times, to different audiences which the Lord gathered by the way-

side, as I went from place to place, praying to be led by the Spirit. My plan in preaching was mainly in imitation of that of Paul at Mars Hill; and was uniformly successful in holding the attention of the hearers, and producing much apparent interest. It was evident that they understood much of what was said, for their questions and answers, which they were encouraged to put and give, clearly proved this.

At a more formal service, which we held on board our boat, in the evening, I was pleased, and a good deal encouraged, by the demeanor of a gray headed woman, to whom I had preached in the morning by the wayside. Before the meeting, she brought a little present of rice, as their custom is, and said she was much interested in what she had been taught in the morning—that she believed it was truth—that God was indeed alive, the Maker and Preserver of the Universe—that Buddhism was therefore false and ruinous—and that she was determined to be a follower of Jesus. She moreover said, that in hearing me preach, she seemed to realize the fulfilment of a dream, which she had had a short time before, of having found a most precious diamond, on Mount Kouluang. Upon this I turned to the parable of the pearl of great price, and read it to her. I was surprised to find that she, a *woman* 65 years old, could read it herself, and that too without the aid of glasses. A copy of Matthew, and a tract on prayer, were given to her. She asked for nothing but the gospel, excepting that she wished to cultivate our acquaintance, and to have us and our colleagues call at her house, whenever we passed along that way. I afterwards went to her house, to notice her locality, and promised to call upon her according to her request. She is living with a sister next older than herself, and one a little younger, all in a state of celibacy, seeking their livelihood by spinning cotton, and weaving mosquito bars. Why may we not entertain a lively hope that the Lord has indeed opened the heart of that woman to receive the gospel, and that we shall meet her on the right hand of the Judge, in the great day of the Lord?

I took but a few books with me, and made tract distribution entirely a secondary work, scarcely ever taking them with me to my places for preaching. Persons who can speak the language but little need books in their hands to attract attention; but one who can speak it freely can attract and hold attention much better with barely the word of God which he speaks, than when he holds books in his hand which he proposes to give them. My custom is, after preaching, to invite my hearers to my house or my boat, to receive tracts and portions of the Bible.

Four of my children accompanied me. We are obliged to arrange so that such a part of our family remain at home as can attend to the printing office. When Mrs. Bradley and our eldest son were gone 24 days to the North, our eldest daughter and myself were the compositors at home; and when we went to Petchaburi, Mrs. B. and Cornelius had the charge of that business. We hope to pursue this plan, and make several more excursions to publish salvation through Christ Jesus our Lord.

We are going on slowly with the reprinting of our Old Testament History; having just finished an edition of Joseph, 2000 copies, 54 pages 12mo.

INDIAN MISSION.

NORTH PORT, MICH.

Rev. Mr. Smith wrote from this Mission in March, that the preceding communion in his church was one of the most interesting they had ever had. Rev. Mr. Dougherty, of the Presbyterian Board's Mission, was present. He preached once on the Sabbath in English, and Mr. Smith in the Indian language. Among both whites and indians there seems to be an earnest listening to the truth.

"On Wednesday afternoon, of each week," Mr. S. says, "I receive at my house such natives as wish to be instructed in religion. There are now three, two women heads of families, and one young man, who expect to

receive baptism and be received into the church at the next communion. One of the women is the wife of the principal man in the Onumunese village."

For the American Missionary.

FROM REV. J S GREEN.

SANDWICH ISLANDS.

"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

The chapter from which these words are taken is a prophecy of future good to God's ancient people. At the time this prophecy was uttered the whole land of Israel was desolate, the inhabitants being scattered among the heathen, and dispersed through the countries round about. The prophet therefore was commanded to address the mountains, the hills, the valleys, the desolate wastes, and the cities that were forsaken, and assure them of God's purpose of good to those who formerly inhabited them. Their captivity He would return. He would cure them of their idolatry. He would take away their heart of stone and give them a heart of flesh. He would put His spirit within them, and cause them to walk in His statutes. "Thus saith the Lord God," addressing the suffering people, "in the day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled; whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that which was desolate. I the Lord have spoken it and will do it." Such was the fixed, the solemn purpose of God, but he immediately adds, "I will yet for this be inquired of by the house of Israel to do it for them." God's revealed purpose of mercy to this people laid the foundation for prayer. According to His purpose it was that "prayer moved the hand that moved the world."

Thus it is to-day. God waits the requests of His own people in behalf of their fellow men perishing in ignorance and sin. And His declared purpose of mercy in relation to sinners of every name, Jew and Gentile, bond and free, barbarian and nominal christian, is the reason why christians should earnestly pray. David felt the force of this reason:—"For thou, O Lord God of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee." Just so christians should feel and act everywhere. The promises of God are absolute and full. Let us look at some of them: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee." "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." And so of other passages too numerous to cite. And can the members of Christ's family, the redeemed by His most precious blood, read such passages, and not find it in their hearts to pray that God would speedily fulfil these promises, speedily accomplish His designs of mercy in behalf of a guilty and perishing world! Can they honestly believe that God so loved the world as to give his Son to die for its redemption, and yet refuse to plead with Him to give to the Lord Jesus the heathen nations as the reward of His sufferings? Surely this cannot be.

This is the first Monday of the new year. Not only is it monthly concert of prayer, such as occurs each first Monday of the

month, but, if I mistake not, is a day set apart as a special season of united prayer, a day when the great body of Christ's disciples are beseeching Him to let His kingdom come everywhere; to cause that His will shall be done on earth as in heaven: are praying Him who has all power in heaven and earth, to destroy the works of the devil, idolatry, error, oppression, war, intemperance, lasciviousness, and sin of every shape. What an object is this, friends of the Lord Jesus Christ! What privilege can equal this of uniting with all the great and good, with all the redeemed in bowing at the mercy seat and there pleading the promises of the Bible in behalf of a world for which Christ bled and died! Are you there thus pleading my dear friends of the American Missionary Association? So I hope and believe. If you are cordial in your attachment to Him who died for you, it must be so. If you value the souls of perishing men, it must be so. If you desire the speedy overthrow of Satan's kingdom, it must be so. If you are looking for the dawn of Millenial glory, and the full orbed splendor of the day which will succeed, it must be so. God grant that, in good time, I may hear that this day has witnessed the assembled hosts of God's people, whose fervent desires and earnest prayers have entered the ears of the Lord of Sabaoth.

Brethren, friends of the Lord Jesus, allow me to say that one fruit of attendance on the exercises appropriate to this day which I shall expect to see, will be a pledge on your part to attend on the meetings of monthly concert throughout the year. The friends of Jesus love this concert of prayer. If possible they will be always there. Love, like a powerful magnet, will draw them thither. It will draw them to each other. It will draw out their hearts in earnest desire for the salvation of a dying world—for the conversion of the heathen—for the ingathering of the Jews and the Gentile nations with them, that there may be one fold and one shepherd. "The love of Christ will constrain "them," thus judging that if one died for all then were all dead, and that He died for all that they which live should not henceforth live for themselves, but for Him who died for them and rose again." This love will consume the remaining selfishness of their hearts, and enable them to offer themselves a living sacrifice on God's altar, and consecrate all that they have and are to the service of Him who loved them and died that they might live. Friends of Jesus, pray without ceasing; open wide your mouths in requests for your fellow men of all lands that they may have the precious Gospel; and that the preaching of it may be accompanied by the influences of the Holy Spirit sent down from Heaven, so that it shall prove the wisdom of God and the power of God to the salvation of all who hear it. And forget not, I pray you, that the sincerity of your prayers will be apparent in proportion as you make sacrifices in the work of sending to the destitute the means of enlightening and saving them. The Lord make us, one and all, faithful servants, occupying in our Lord's goods, till He shall call us to account.

ANNIVERSARIES IN NEW-YORK.

We have not room to report the Anniversaries held in this city during the month of May. Among them, three Societies held their first anniversary here, viz: The American Tract Society (Boston), The Church Anti-Slavery Society, and the African Civilization Society—all these have distinct reference to slavery.

The American Tract Society (of Boston) held its anniversary at the Church of the Puritans May 12th, Roe Lockwood of N. Y. presiding. The Secretary, Rev. J. W. Alvord, presented the following as the occasion of the meeting:

At a meeting of Clergymen and other gentlemen of influence from four Evangelical denominations, held in the City of New-York, Jan. 31, 1859, the following resolutions were unanimously adopted:

Resolved, As the sense of this meeting, that it is important that the *original* American Tract Society of Boston should be formally represented in New-York, as the American Board and the American Sunday-School Union now are; and that an office should be at once opened in this city in a conspicuous

place, and in the most respectable manner, to represent the Society, and to be the center of its operations for the South and West.

Resolved, That the original Tract Society in Boston be earnestly invited to hold a public meeting in this city on some convenient day of Anniversary week in May next.

These invitations were sent to our Executive Committee, accompanied by a joint letter, which, in very respectful yet earnest terms, urged their acceptance, saying that the best interests of our Society would be promoted by such a step, and in their opinion it would be approved by the friends of the cause generally. After careful deliberation, the Committee felt it their duty to accept the proposals contained in both resolutions.

The Rev. J. P. Warren, Secretary for New-York, then read a statement, from which we extract the followiug:

It is now 45 years since the organization of the American Tract Society at Boston. During the first eleven of those years, it existed as a national institution, having auxiliaries and depositories in nearly every State of the Union, and exceeding in the extent of its operations all the other Tract Societies in the country together. The call, therefore, of which you have just heard, was not one contemplating anything new or foreign to the original intention of the Society, but simply the resumption of its former position and work. It was but one out of many which have been received from all parts of the land to the same effect; and the expressions of approval which, since the acceptance of the invitation, have come to them through public and private channels, have been numerous and gratifying.

The Executive Committee feel that it would be wrong to doubt in respect to the will of God, as interpreted in his providence, bidding them go forward in this renewed sphere of labor, while it is equally gratifying to them that, in a matter of so much responsibility, Providence has gone before them, and that they have not run before they were sent.

The principal occasion which led to this measure, as is well known, was the action had last year in respect to publishing on Slavery. The ground then taken by this Society is believed to be right and wise. That a great Christian institution existing for the sole purpose of giving utterance to evangelical truth on important subjects of human duty and destiny—in a time like this, when Slavery is trampling with increased violence on the most precious rights of man, and now already reviving that execrable traffic which had once been outlawed as piracy by the voice of united Christendom, should have something to say of it in the name of Christ and humanity, seems too plain to be made even for a moment a matter of hesitation. Nor do they intend that this utterance shall be a doubtful or evasive one, having respect only to the "moral duties" and "evils" of Slavery, and saying nothing of Slavery itself. We regard it as the very chief of the evils of Slavery that it is a sin against God, and of the duties growing out of it, that it should be repented of as a sin, with works following meet for repentance.

But while this was the occasion of the Society's resuming their former position, they are far from intending to confine themselves to publishing on Slavery. A broad and interesting field of labor is open before them under promising auspices of usefulness.

The meeting was afterwards addressed by Rev. Dr. Kirk of Boston, Rev. H. W. Beecher and others.

The Church Anti-Slavery Society.

The first Anniversary of the New-York branch of this Society was held in the Church of the Puritans, May 11, Dr. H. A. Hart in the chair, who addressed the meeting. The following notice of its proceedings is abridged from the *Tribune:*

The Rev. Mr. French addressed the meeting at some length. He said that the Church Anti-Slavery Society had secured the real Anti-Slavery sub-soil plow, which they would set beam-deep in the earth, and soon a blessed and glorious crop as the result of their efforts might be expected.

Mr. E. Gilbert made a short speech, after which

The Rev. Dr. Cheever proceeded to deliver an eloquent and powerfully argumentative speech. He said that the greatest enemies which that Society had to encounter were professed Christians, and the contest must therefore be carried on by those who were determined to vindicate their claims to Christianity. Of Slavery he said that it was a living, lasting, continuous crime, not confined to one act of cruelty and miscreancy, but reproduced, reduplicated, a perpetual piracy, as uninterrupted as human life in its renewal. The essence and the exasperation of the crime in the generation by whom it was legalized consisted in this—that it created the perpetuity of crime, and fastened it as a hereditary plague, accepted, fostered and defended by one race, and endured in misery by another. He said that it was impossible for the nation to go any deeper in iniquity than to admit slaveholders into the bosom of the Church and hold that the transaction was perfectly consistent with Christian principle. He continued, showing the duty of Christians in the Church to act against that system of ungodliness which threatened to paralyze her powers, and which had already weakened her influence. The destinies

of this nation were at the command of the Church and if its influence were rightly exercised, the oppressed set free, and every yoke broken, then in religion would be seen such a reality, such a glow of Divine grace and power from on high as the world had never before witnessed.

Mr. J. C. Webster, President of the Parent Society, then addressed the meeting in reference to the circumstances attendant upon the organization of that Society, a few weeks ago.

The Rev. H. T. Cheever submitted the following resolutions, which were adopted by a unanimous vote:

Resolved, That this Society regards with great interest the overture from the Synod of the Free Presbyterian Church of the United States, upon the subject of communion with slaveholders, addressed to the General Assembly of the Presbyterian Church of the United States, soon to be convened at Wilmington, Delaware, and wait with deep anxiety the action of the General Assembly upon that eminently Christian remonstrance, urging, as it does, a declaratory announcement that hereafter, slaveholding shall be a bar to Christian communion in their branch of the Presbyterian Church.

Resolved, That in the judgment of this Church Anti-Slavery Society, this is the specification demanded by our common Christianity from all branches of the Christian Church in our land, and that, in the language of the important and able overture referred to in the foregoing resolution, "the performance of this great duty at this time would tend greatly to shut down the floodgates of one of the most dangerous forms of infidelity which the world has ever seen—an infidelity which humane and liberty-loving men naturally fall into when they see the visible Church in league with a system of oppression which their consciences and common sense condemn."

Resolved, further, That in the judgment of this Society, American Slavery, if not speedily arrested in its usurping and demoralizing course by the deliberate action of American churches, will paralyze and heathenize the Church of Christ in the Slaveholding States, and drive its witnessing members into the caves and dens of the earth; and over a prostrate and servile church it will proceed to the ruin of our national liberties, by an oligarchy of slaveholding aristocrats, or by a military despotism in the service of slavery.

The following persons were elected officers of the Society:—Henry A. Hart, M. D., President; Edward Gilbert, Secretary; Edgar Ketchum, Treasurer.

Executive Committee—John Jay, Andrew Morgan, the Rev. Mansfield French, Dexter Fairbanks, Lewis W. Tapan.

The First Anniversary of the African Civilization Society was held in the Church of the Puritans on Wednesday afternoon, the Rev. H. H. Garnet, President, in the chair.

The exercises were commenced by the Rev. Geo. C. Lucas of the Allen-street Presbyterian church, who read the 18th chapter of Isaiah and offered prayer.

The Rev. J. Bourne read the report, and the meeting was addressed by Rev. Asa D. Smith, Rev. T. L. Cuyler, Rev. H. H. Garnet and Rev. J. B. Smith. The following resolution was passed:

Resolved, That the obligations resting upon the churches in America to evangelize the nations are peculiarly emphatic in relation to their duty to Africa, owing to our treatment of her children since their forced exile to our shores as well as our long continued complicity with the slave-trade.

"Come Over and Help Us!"

When shrouded in darkness, or wrapt in pale beams,
I hear a deep wail—'tis the voice of my dreams.
"Come over and help us!" is borne on the air,
From sands of the desert, from isles bright and fair.

'Tis wrung from crushed Afric's dark children of woe,
Then passes away in a moan deep and low;
"Help, Christians! oh, help! for the love of your God;
For aye in our track stern oppression has trod."

"Oh say, is there yet a good Spirit on high,
Whose ear to the accents of anguish is nigh:
Whose 'arm is not shorten'd,' but 'mighty to save?'
From sin, and from woe, from the chain, and the grave?"

Now hark! from rich India's shadowy groves,
From myriads fanned by the incense of cloves,
Comes a voice, hush'd as music in night's stilly hour,
"We perish—ah! put forth a rescuing power!"

From gems of old ocean—his emerald stars, [spars,
From shores where chill icebergs erect their bright
From China's vast temples resounds the sad cry,
"Come over and help us! we wander, we die!"

Oh Thou, who didst quit thy bright glory above,
To compass a mission of infinite love,
Teach us, thy redeemed ones, thy lessons of grace,
That we may compassionate earth's betrayed race.

Teach us, divine Savior, to copy thee still,
Each day and each hour to bow to thy will,
Oh, arm us with strength, and endue us with love,
Till thy kingdom and glory we witness above.

Juv. Miss. Mag.

Rev. Dr. Malcom, author of "The Bible Dictionary," published by Gould & Lincoln, of Boston, has lately refused a tempting pecuniary offer by a Southern publishing company, to allow them to publish his Dictionary with its anti-slavery sentiments struck out.—*N. Y. Chronicle.*

American Missionary

NEW-YORK, JUNE, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNIVERSARY MEETING.

The Anniversary Meeting of the American Missionary Association, at Boston, will be held in the Tremont Temple, Thursday, May 26, commencing at 9 o'clock, A. M. Rev. Dr. Cheever of New-York, Rev. J. G. Fee of Kentucky, and others will address the meeting.

SAILING OF MISSIONARIES.

Mr. F. J. Douglas and wife, Mrs. Thompson with her adopted daughter, and Miss Sarah M. Treat, sailed for Jamaica in the Bark Vesta, May 10, to join the Jamaica Mission. Under the advice of physicians Mr. Thompson will remain in this country for the benefit of his health.

A Note from the Treasurer.

The Payments for the month of April, chiefly for drafts of missionaries, were $4,398 27

While the Receipts were only 2,262 37

Balance, which was borrowed, $1,835 90

While some of the friends of the cause give nearly every month, many do not give every year, and some allow years to intervene between their donations.

If all the professed friends of the cause would give systematically, as the Lord prospers them, the wants of the Treasury would be abundantly supplied, *but they do not do thus.*

If each friend would, in addition to forwarding his donation, stir up the minds and hearts of his neighbors, more good would be effected than by employing many agents, whose salaries and travelling expenses would be 25 to 30 per ct. of what they collected.

Will those who read our publications think of these things? L. T.

OUR HOME MISSIONARY WORK.

This embraces all appropriate efforts that can be made by the Association and its Auxiliaries, to leaven the church and the nation with the great principles of righteousness, and secure their application in behalf of freedom and salvation. These principles are the bases of our organization and under God the pledge of success.

In the great North-West, the labors of our missionaries, calling men to repentance and an embrace of the Gospel, have been much blessed. Many Churches and Sabbath-schools have been gathered, and the Lord has graciously poured out his Spirit, giving power to the preached word and converting large numbers to Christ. As pioneers of temperance, education and freedom, they have been enabled to give elevation to the moral sentiment, and lead to advanced action, civil and religious, against the aggressions of slavery, and in favor of its overthrow.

But while the North-West still calls for our earnest efforts, the South, with its great and multiform necessities presses us most severely. The Lord has called us into that field to grapple with slavery by the power of the Gospel, and to seek with it to save both bond and free. The six millions of white inhabitants of the slave States, (the least educated part of our country) and not least, the four millions of slaves, denied the use of letters and the Bible, in all their wrongs and ruin, cry for help. Are we not bound to give them the preached Gospel, the Bible, education and freedom, as soon as in our power.

Providence has opened the door in Kentucky and North Carolina, and we must go there and elsewhere, constantly increasing the number of our missionaries, colporters and teachers.

Our average annual expenditure for our whole Home field is not far from $15.000, but that sum is scarcely sufficient to meet the demands which will early be made upon us in the slave States alone, if we enter upon the work with the vigor which God and humanity requires.

Every advance of the slave power in its outrage upon humanity—every enforcement of the "Fugitive Slave Bill" upon its flying victims, every persecution and imprisonment of their christian and noble rescuers awakens indignation, and the opening of the African slave trade, striking the nation with horror, must arouse united effort for the extinction of slavery.

God will secure the deliverance of the oppressed. Our work is to promote it by the pure Gospel of Christ, with its faithful application to all sin, and emphatically, to the great enormities of slavery. In this, under God, we have great confidence. The outpouring of the Spirit of God, and the results of the labors of our missionaries in the establishment of schools, and of churches excluding slaveholders from their communion, and in the circulation of anti-slavery tracts, books and Bibles, give us all needed assurance in our work. Even mobs and persecutions give new strength to our missionaries and promote the cause. Shall we not pour out our hearts in prayer to God for grace; and pour into the treasury the means for this great work.

The non-slaveholders ask our aid; the slaves "call us to deliver;" the slaveholder's conscience is with us; and, above all, God is with us. Let us in his name go forward. Will not the friends of Christ and of humanity throughout the land unite with us?

THE RESCUE TRIALS, AT CLEVELAND, O.

Our readers are probably aware that thirty-seven citizens of Ohio, mostly residents of Oberlin and Wellington, have been arrested and the greater part of them imprisoned, on a charge of having rescued an alleged fugitive from slavery, out of the hands of two men who claimed to hold him by authority of his alleged owner. Under false pretences the man, John Price, was decoyed out of Oberlin, then seized and hurried off under such circumstances as to lead those who best knew the facts, to believe that it was a simple case of kidnapping, done without even the forms of law, and we have yet to see any reliable proof that they were not correct in their opinion. Under these circumstances John was taken without violence out of the hands of the men who held him—who have since been arrested as kidnappers—and suffered to go his way.

Two of the men engaged in the rescue of John have been tried in a U. S. District Court, before a judge who seems to have determined to secure their conviction, and, by a jury from which republicans and anti-slavery men have all been excluded. Their conviction was, of course, certain. One of the convicted, Simeon Bushnell, has been sentenced to pay a fine of $600, and be imprisoned six months. The other, C. H. Langston, to pay a fine of $100, and be imprisoned 20 days. Before they were sentenced application was made to the Supreme Court of Ohio for a writ of *habeas corpus*, which was refused, on the ground that the case was still pending before the U. S. District Court. A new application will now be made for a writ, which has been granted by the State Court, and we hope they will be released.

Knowing as we do some of the men under arrest, we fully endorse the character incidentally given them in the following account cut from the *Oberlin Evangelist*.

Meantime, the gentlemen indicted, and yet awaiting trial, were remanded into the custody of the U. S. Marshal, * * * and conducted to the County Jail. * * * * Twenty Christian citizens of Lorain County, than whom it would not be easy to find twenty truer, better men, or more law abiding and virtuous citizens—marched across the public square in Cleveland from the court-room to the common jail—for no crime; for a noble Christian deed; for *doing right*;—this was a painfully thrilling, solemn scene. We deemed it an honor to walk side by side in that procession with those fellow-citizens and fellow-Christians. We were permitted to enter with them into that home of felons. The jailor, before opening to them his doors, said, in the spirit of a true American—"Gentlemen, I open my doors to you, not as criminals, but as guests. I can

not regard you as criminals for doing only what I should do myself under similar circumstances." o o o o

There is a Christian side to this transaction. These men have been remembering "those in bonds as bound with them,"—visiting Jesus Christ when sick and in prison, in the person of his little ones. They have no reason to accuse themselves of causeless violence and wanton mischief in the act of rescue. Indeed, the stealthiness of the capture and the obvious failure to show legal authority, gave ample reason for the conclusion that the Kentuckians were acting without even legal right.

But the general government is under the control of slaveholders. Of this fact, the nation perhaps needs more stirring proof. To bring out this proof, suffering and wrong must fall heavily somewhere on the friends of freedom and Christianity. It is well that it has fallen on those who shrink not from meeting the sacrifice. They go to that prison, sustained by faith and prayer. Their Christian friends also will remember them before Him who has himself borne sorrow for others' sins.

Strikingly significant of the men thus imprisoned, were two of the messages committed to us to bear to our home. "Get some one to take charge of my Sabbath School for me next Sabbath. Four hundred children and youth must be provided for in my absence." "Please suggest to Prof. F." said another, "to send a supply for the pulpit of W——. They must not be left destitute."

It is rare that such messages are sent from the cells of felons, and occasioned by the mandates of the highest court of a nation, glorying in the name of Christian? H. C.

NEW-YORK ANNUAL CONFERENCE.

(WESLEYAN.)

We are indebted to the Rev. John Lowrey for the following slip cut from the *Wesleyan*, which we had overlooked in that paper. Mr. L. says:

"I send the enclosed report of the New-York Annual Conference on Missions, as published in the *Wesleyan*. Perhaps you may think it best to republish it in your paper, that others may be stirred up to do something more in the missionary work."

REPORT ON MISSIONS.

The mission of the Christian Church is to carry the Gospel into all the world; and the field is so white to harvest, that Asia, Africa, China, and Japan, are all open to the Missionary enterprise, and cry *come over and help us*. We will respond by making the most earnest appeals to our people, in behalf of the benighted millions who inhabit these lands; therefore,

Resolved, that we do hereby request all our ministers to preach on the subject, and take up collections for Foreign Missions, and forward the money to the American Missionary Association, 48 Beekman St. New-York.

That we recommend that the Treasurer of our Conference Missionary Society be directed to pay over any money now on hand to the Treasurer of the A. M. A.

ORIGINAL PARAGRAPHS.

COMPLICITY.

What is the meaning of the word? Webster says, "The state or condition of being a complice or accomplice." Accomplice (Latin, *complicatus*, folded together) means "a partner or partaker in guilt." If a man furnishes a capital to a rum-seller he is in *complicity* with him and intemperance. If a man rents a house to a keeper of a Faro-table or other gambling concern, he is in complicity with him. If a benevolent or religious Society hires slaves and pays the master their wages, such Society may be said to be in complicity with slavery or slaveholding. If a Missionary Society allows its missionaries to receive into missionary churches slave-holders, as christians in good and regular standing, is not such a Society in *complicity* with slave-holders and with slavery? Is not such a Society—wittingly or unwittingly—"united with" the slave-holding professors as "a partner or partaker in the guilt"—the crime of slaveholding?

ADMONITION.

There are some who think it unamiable, if not un-christian, to admonish fellow-christians for obvious deviations from the standard of truth and righteousness set up by the Divine author of Christianity. "To his own master he standeth or falleth," say they; "you are not responsible for his sins!" But it is enjoined upon God's people: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him"—as Dr. Edwards explains it, in his edition of the Bible published by the Tract Society, "Not see another live in it (sin) without making efforts to reclaim him." One way to effect this is to tell him of his faults, warn him of the consequences, and, if possible, bring him to repentance and reformation. This is, in Scripture language, *rebuking* him. We must not "smite with the fist of wickedness," but we must "in any wise"—at all events—"re-

buke" those who live in sin, those who have complicity with sin; and if they sin perseveringly we must rebuke them "before all Israel, and before the sun."

INFLUENCE

The best way to exert a wholesome influence in the world is, we think, TO DO RIGHT —do it openly, fearlessly and perseveringly. This is letting our light *shine*. On this principle churches are founded. Christians must associate themselves together, combine, and make aggressive movements upon the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." They must not form intimate relations with the ungodly, nor be companions with evil doers; on the contrary, they must stand aloof from all workers of iniquity. But say some, by remaining in this club, association, society or organization, I may exert an influence which I could not should I leave them. Experience shows that sound policy as well as correct principle requires that if the majority of a church, or Board, or Society, for years maintains erroneous practices, and obstinately refuses to do right, the minority should leave them; set up the right standard; kindle a light that will show the evils from which they have separated. Such a course, if commenced and persevered in with integrity, love and courage, inspires confidence, wins respect, convicts of sin, and disheartens errorists. It exerts TRUE INFLUENCE, while the contrary, by being often defeated, exerts little or none.

EXAMPLES.

"Daniel, if he had been "prudent," if he had restrained himself, prayed only in his heart instead of praying openly "as he did aforetime," might have exerted some influence in the Persian Court, but how much less real influence than he did exert by his open, bold and noble example. Where would have been the Reformation if Luther had not come out manfully and in the fear of God against the Hierarchy, protesting against the errors of the Church, rebuking the Man of Sin, and by his Christian intrepidity the timid policy of friends. The Puritan Fathers, if they had continued in the Church of England might have exerted some influence, and by persevering in the utterance of the truth have led to reformations in Church and State, but what wonderful results have followed their coming out from a Church and People that denied them civil and religious liberty! They heard a voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins," and they obeyed the voice. Let their sons imitate the example, and shun all complicity with evil doers and with the works of darkness.

HOME MISSIONS.

NEW-YORK.

FROM REV. JOHN LOWREY.

Saratoga Springs, March 1, '59.

We have had some prosperity here during the last quarter, in the conversion of about twenty souls; several others have been awakened in our meeting, who have since found peace and united with other churches.

We have organized a church of fifteen members; no doubt others would have united with us, but for our reformatory principles; but we would rather have few in number, if right on the subject of reforms, than many if otherwise. We suffered greatly in consequence of not forming our church last spring, as many would have joined us then that have united with other churches; but we still hope in God to succeed and have a church that will stand up for Him and the truth.

[He wrote April 20th,]

Roman Catholics Converted.

Last Sabbath was our communion season, and we had a very precious time, waiting upon the Lord. There was one baptized who several years before had renounced popery and experienced religion, and has lately renounced popish baptism.

A few months ago I found a young man, a German, who had been sent by his friends to a Roman Catholic college in Germany to prepare for the priesthood, but soon becoming sick of popery he left in disgust and embraced infidelity. He has been in this country about three years; conversed with him freely several times about his soul and invited him to our meeting; he was awakened.

came forward for prayers and has since found peace in believing. He is now an exhorter, and intends devoting himself to the work of the ministry.

Since my last several have professed religion, and among them are three young persons who have been brought up Roman Catholics; one of them, an interesting young man, had been lately confirmed. The priest is much displeased and threatens punishment; but we hope that opposition will not hinder them and that they may be faithful unto death. A French Catholic, who has been a long time afflicted with cancer in the mouth and cannot long survive, has been visited, and is now enabled to rejoice in hope of eternal life.

MICHIGAN.

FROM REV. C. H. EATON.

Feb. 17, '59.

Skepticism and infidelity.

I ascertained by inquiry, that in the town of Livonia, Wayne Co., there was a good meeting-house, unoccupied by any evangelical minister, and belonging to no church or society except the people in the vicinity. The township of Livonia, quite densely populated, has but two small Methodist classes in it, one formed recently. These are all the organized religious societies in the township. The most prominent inhabitants in the vicinity of the Union meeting-house, where I preach, are the descendants of an old Hicksite Quaker community. They profess Atheism, Deism, Pantheism, Spiritualism, Universalism, and all kinds of skepticism, yet they are radically anti-slavery and strongly temperance people. They are also upright in their business character, and in some directions quite benevolent and abundantly able. I have preached to them six Sabbaths in the forenoon, to large and attentive congregations, numbering from 100 to 150 each, two-thirds young people. I have commenced a series of discourses on the fundamentals of Christianity, such as the being and attributes of God, genuineness and inspiration of the Scriptures. Bro. C. C. Foot, of Detroit, Agent of the Fugitive Aid Society, aided in this attack upon their infidelity, by several discourses against spiritualism and infidelity generally. This meeting-house is four miles from any meeting-house or place of worship on one side, on the other some eight or nine miles. I have been kindly received, and propose, if life and health is spared, to visit every family and talk kindly to them of the Saviour and the great salvation around the domestic hearth. I stayed two weeks ago last Saturday night with a professed christian, who refused to have a blessing asked at table or have family prayer, and has not had a Bible in his house for years. I believe, however, that a large proportion of the community desire a change and could be brought to Christ with proper effort. I found plenty of infidel works in his house, and that vilest of all infidel papers, the Boston Investigator. I hope to be able to establish a Sabbath-school in the spring, by securing the aid of religious young men and women in adjoining communities.

[In April he wrote,]

I have had the undivided attention of all from the first commencement of labor here. After preaching I have usually spent some few minutes in getting acquainted and conversing with my hearers. I have always found in these conversations that favorable impressions have been made. I have been cordially invited by nearly all the heads of families who attend my meetings, to visit them at their homes. I have done so, as I have been able, and shall continue to do so. My hearers are among the most intelligent, refined and wealthy in the community. I visited and staid over night with a very prominent man in the town, who has been Supervisor of the town and Justice of the Peace nearly all his life, almost universally respected, and a very benevolent man to the poor. He told me he had tried to be an honest man all his life towards others, but, said he, you gave me a new idea in one of your sermons, that of being honest with myself—I don't know as I have always done this." He said again, "I have read more in this Bible since you came here than I have before in some years."

When I asked him in regard to his religious belief he answered, "I am a nothingarian, I have no settled belief. I have tried," said he, "to be an atheist, but I cannot. Nature, with her ten thousand tongues, speaks an intelligent cause." Said he, also, "I have tried to believe there was no future punishment for the wicked, but I cannot believe this. If I were to die, I should fear all would not be well. As to the Bible," he said, "I am ignorant of it, too ignorant to form an intelligent judgment in regard to it." This man and his family attend constantly on my preaching. He is about fifty years old, one of five skeptical sons of a skeptical father, all living in the vicinity. Several of these brothers and their families attend regularly my preaching.

One discouragement is that persons professing religion in the community feel no interest in trying to have anything done for their salvation, with but a few exceptions. Most of them go regularly to other places of worship. thus transferring whatever religious influence they possess from the place where it is most needed to places where it cannot be much felt. Nearly all think the condition of this people hopeless. Ministers have expressed the same to me frequently. This state of things has created an intense interest in my mind and an ardent longing to win them to Christ.

ILLINOIS.

FROM REV. CHAS. GRANGER.

Prospect City, Vermilion Co. March 7,'59.

Our school-house is crowded on the Sabbath, but there is some prospect that we shall have a meeting-house before autumn.

Temperance.

The temperance efforts, to which I alluded in my former report, are, apparently, doing wonders. The majority of the citizens in and around our town are members of our temperance society, including the hardest drinkers we had among us. These victories have been gained by mild, but persevering means.

Donation Visit

In the midst of our affliction (having himself been sick), a friend (an unconverted man) offered the use of his house for a donation for our benefit. And, although the evening was rainy and the roads almost impassable, still there was a goodly number present, and considering the circumstances, a liberal donation was made. About one half the number, however, who had made preparations to attend, were detained by the weather and the distance from the place. Such exhibitions I rajoice in, especially on account of the good they augur for the cause of Christ.

WISCONSIN.

FROM REV. S. A. DWINNELL.

Reedsburg, March 7, 1859.

The pecuniary embarrassments and consequent distress has never been as great since the settlement of the North-West. The pressure falls heavily upon the Gospel ministry, especially on the frontiers. Only a small part of their sufferings are made known to the public. God has been very merciful to us thus far. Our people are very kind. They gave us a donation Feb. 17. The day was unpropitious, but we received about the same as heretofhre, $50.

My installation took place February 22d. Bro. Cochran preached the sermou. Bro. Hutchens offered the installing prayer and charged the people. We spent two days in religious exercises having three services each day. The season was one of great interest and profit. I have never been so deeply impressed with the importance of the work to which I am called, and of the great grace I need to sustain me in it.

Revival.

The religious interest has continued since I wrote you in January. Meetings, especially for prayer and conference, have been held frequently and for several weeks nearly every day. Our Presbyterian and Baptist brethren have had preaching nearly every evening during the month of Feb. The

results of the revival thus far are such as greatly to honor God, and we hope the end is not yet. Many of the conference meetings have been intensely interesting, by reason of the voice of prayer, and testimony for Jesus, on the part of recent converts, most of whom stand in prominent positions in society, and some of whom had been bold in wickedness. The work of the Spirit has also been manifest in bringing back to the feet of the Saviour some who have wandered far from the fold, of which class this part of the land is full. I will give you some items gleaned from remarks made in conference during the last month.

Infidelity Renounced.

The Principal of our Union School, who has been with us more than two years, and highly regarded by both citizens and scholars, said, as he arose the first time, "this is a strange place for me to speak in and a strange subject for me to speak upon. For the last eight years I have been trying to weave around me a fine spun web of infidel philosophy, but I have renounced it and publicly take a stand on the side of the Lord."

Another said, as he arose, "Who would have thought three weeks ago, that I should be here to-day engaging in prayer and praise. For ten years I have lived in open wickedness. During all this time I have kicked the Bible around my house, but it still remained to reproach me. A few weeks ago one of my little children repeated a profane oath I had uttered in my family, and asked an older sister what the words meant. The question went like a dagger to my heart. I writhed under conviction, but found no peace until I found it in entire submission to God and trust in Jesus. Now my children hear the voice of prayer, instead of oaths, in my family. I feel very weak, but hope for grace to bear me up."

"Why don't Father Pray?"

Another said, "Some months since I was visiting in the family of a christian friend, with my wife and children, where family worship was attended. I afterwards overheard one of my little ones ask its mother, 'Why don't father pray?' The question carried to my soul a deep conviction of sin, from which I obtained relief only in giving my heart to the Saviour. I then set up an altar in my own family, which I have since maintained."

Another, a sister, said, "I believe I was brought to love the Savior when a child and united with the church in youth, enjoyed much of God's presence for years, but for 16 years have stood aloof from all church connection. During a portion of this time I have confessed Christ in public meetings, and maintained family worship, my husband being impenitent. About four years ago I was induced to let the family altar down, when I at once began to wander from the Saviour, and I went far astray, so far as seldom to try to pray or to look into the Bible. But God arrested me, and from a severe personal injury, I thought for a short time I stood at the gate of death. I have been led to repentance and now come and ask admission to the church, if I am considered worthy." This sister was received to our communion yesterday, with two others, whom we rejoice over.

Rum-Selling Abandoned.

One who has for some years held a prominent business and social position, built a public house here, and for some time sold intoxicating liquors, said in one of the recent meetings, "Who would have imagined one year ago that I should be to-day praising God. Then I disbelieved in the existance of a God, trampled on the blood of the Saviour, and ridiculed Christianity. My house was stored with the writings of Tom. Paine, Voltaire, and other infidel authors. I took especial pains to instil my sentiments into the minds of young men, and now, to my deep sorrow and anguish of heart, I see the seed I have sown springing up and producing a fearful harvest of unbelief. It meets me like so many devils at every turn." This man has closed up his business and is engaged in study in our Union School, where his influence over the scholars is good.

During the early part of the winter the conversions were confined to the young; since

then a large share of them are heads of families. The number converted is probably only about twenty, but this gives but a slight view of the real extent of the work. Christians are revived, infidelity abashed, religion honored as never before, the public attention arrested, and men compelled to acknowledge this to be a work of God.

FROM REV. C. B. DONALDSON.

Lowell, Dodge Co., March 7, '59.

I have just received my commission from you, which has caused great joy and thanksgiving to God on the part of myself and family, and not only so, but on the part of the little church which is struggling for life. The brethren said yesterday, on being informed of my receipt of the commission from you, that they had not seen for some time back how I was going to remain with them through the year for want of means to live, and their hearts seemed to sink within them to think of doing again without a minister. Oh brethren, if you could have witnessed their swelling bosoms, and moistened eyes, and heard their words of joy and thanksgiving on the receipt of your letter containing my commission, you would have said, "It is enough." Upon commencing my labors we had no suitable place to hold meetings. We appointed a time, procured lumber, nails, &c., and fitted up, as well as we could, an old temperance hall. We expect to make further repairs this spring. There was no house for me to live in. One of the brethren paid his tenant something to move out before his time, and the brother moved in there, and gave me up the house he lived in, which is very suitable and comfortable. We felt that we must have a Sabbath-school, but did not know that we could possibly raise enough to get a library, but have succeeded, and also obtained the Well-Spring S. S. paper. Our congregation, very small at first, has increased steadily, till, as a general thing, we have as many as can be accommodated. Our Sabbath-school has increased, and we have weekly and monthly prayer-meetings. A week ago we had a communion season, when five united with us on profession of their faith in Christ, one our daughter, and two were baptized. We have had a precious revival here—12 or 15 hopeful conversions. We praise the Lord for what He has done, and rejoice that He has not forsaken us. I have been preaching of late, three or four different times, out three miles, and there seems to be a general seriousness. God is all around us carrying on His work.

MINNESOTA.

FROM REV. NELSON COOK.

Brooklyn, Mower Co., April 4, '59.

I think I can say that my influence among this people has been blessed, not only in the salvation of souls, but also in changing very much the habits of the people. The Sabbath, almost universally desecrated before, now is as generally respected, ordinary avocations are laid aside and some place of religious worship attended. The people, mostly anti-slavery, have become more enlightened on that subject, and their relations to the slave, politically as well as morally, are felt. There is very little intoxicating liquor used in the region around us, and we hope the time is not far distant when the people will be temperate in all things.

Hard Times.

The times are unusually hard, without a parallel in the history of my whole life. Very many are in a suffering condition. Many more are very much straitened and live in the exercise of the most rigid economy. I was told the other day by one of the merchants in Austin, that there was not a sack of flour in the place for sale, and but little prospect of any coming in, as the roads are almost impassable; very little meal coming in, and that devoured at once on its arrival. The closest time has not yet come, as the harvest is yet far away and the surrounding country not well supplied. Corn is $1 per bushel, and but very little to be obtained at any price, and very little money to buy with—but enough of this. God's dealings with us are far better than we deserve, and if his judg-

ments are only sanctified to our spiritual good, our greatest trials will prove our greatest blessings.

KANSAS.

FROM REV. HENRY MORELL.

Superior, Osage Co., April 5, 1859.

REVIVAL.

Since my last report, we have been blest with the outpouring of the Holy Spirit. I cannot tell you how rejoiced I feel to witness a work of grace for which I have so much longed. I am satisfied that this blessing has been sent in answer to prayer. Since I read in the Am. Miss. Magazine the request sent to you a while ago, that Christian people would remember us before the mercy seat, that we might share in the abundant blessings poured on our brethren East and North, I felt more encouraged. The idea that many prayers were daily ascending on high in our behalf filled my heart with hope that our all-merciful heavenly Father would for Jesus' sake answer our mutual prayers and pour upon us the desired blessing; they begin now to be answered. We may say to the praise of God's Word: "This is the confidence we have in him, that if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

About three weeks ago, after having secured the help of brother Brownly, a missionary of the A. H. Missionary Society, we began to hold meetings every evening for prayer and preaching of the Word. We started relying entirely on our great Mediator who is always interceding in our behalf. We felt that we could do nothing of ourselves, but we placed ourselves under his care, knowing that anything he should ask for us would be granted, and we have not been disappointed. The people of the whole neighborhood stood with us evening after evening, though for the most part of the time the weather was unfavorable and the house in which we met very uncomfortable, the wind blowing in from every side, so that sometimes it was difficult to keep the lights up. The people listened to the word of truth with great attention. Every evening we heard souls inquiring, "What must I do to be saved." Many of those least hopeful have been among the most earnest. We have visited the people from house to house during the day, and to our great surprise we found them, with very few exceptions, laboring under a deep consciousness of sin. During this time from 25 to 30 persons have taken the firm resolve to deny themselves and follow Christ. Many have found peace in believing. Whole families have come out on the Lord's side. Some of our young people who were much given to the pleasures of the world, are coming to Zion with weeping and supplication.

BURLINGAME.

The influence has been felt at Burlingame, which is but 2½ miles distant. Many have attended our meetings and received a good impression. A few days ago four christian professors appointed a prayer-meeting; the school-house was almost filled with young people, and the whole voted unanimously to hold such prayer-meetings every evening. They sent a request to us to go and help them. This is encouraging indeed, and I hope a good work will take place there also. I feel more and more desirous that this good work may spread throughout Kansas. Will not christians still pray, and the more earnestly, for the outpouring of the Holy Spirit upon the ministers and people of Kansas? It is not enough that Kansas should be delivered from civil oppression and physical bondage, she must be rescued from the bondage and woes of sin, and be brought to the glorious freedom of the sons of God.

Our Legislature has lately changed the name of this county; hereafter it will be Osage county instead of Weller.

An Interesting Letter from Kansas.

Olathe, Feb. 14, 1859.

Another new comfort was added to our list when the *American Missionary* commenced its monthly calls, after an absence of

a year and a half, caused by a change of residence and some other considerations.

"The sight of the eyes affects the heart," and I do not doubt but that the *comparatively* limited circulation of an Anti-Slavery Christian Literature is the cause to a considerable extent, of that apathy on the relations of slavery to this country, and especially the American church, which is found in so many professing christians. If the free State christians of Kansas, who are sometimes called "Black Law" men, who believe only in *white* freedom, could have the American Missionary to read monthly, I doubt not it would help to unscale their eyes. This *free white* philanthropy is altogether a selfish thing, and denies to the African many rights which even the more considerate *slaveholder* often allows, viz: a residence in the land of his birth, the liberty "to dwell where it liketh him best." If America is his birthplace it is his home, and to force him from it is only a tyranny, if not equal in degree, yet not unlike that which brought him here. We have a great deal of such philanthropy and such christianity in Kansas.

But I sat down to note a few things relative to the condition of this community.

This place, the county seat of a rich county and destined to be a populous one, containing a nucleus of 200 with a surrounding population of several hundred more, (a precinct of 200 voters) has as yet no resident minister, and no regular preaching. Since last April, I think, we have not averaged more than two sermons a month, or at least we have not averaged preaching oftener than once in two weeks. And a large share of this preaching is what in New England would be considered as not evangelical. This place has been settled now more than a year and a half, and the area set apart in the town plot for burial purposes contains half a dozen graves, and yet there has never to my knowledge been a religious service at the funeral, except in the last case a few weeks since. One of our prominent citizens, a worthy, moral, though not christian man, died rather suddenly, and as no ministerial aid could be obtained in the time allowed for burial preparations, the nearest minister being 10 or 15 miles distant, we read a portion of Scripture, and had singing and prayer without such aid.

We sustained a Sabbath school during the summer past in a private house, until the severe weather and lack of accomodations forced us to desist; but we design starting it again very soon. The hall in which meetings are now held is always well filled, more or less usually standing.

There are christian families here, but the hard times has so straitened them, that I suppose, like myself, they can scarcely procure their own subsistence and can do *literally nothing* else. My own disabilities have been largely increased by having had stolen the larger share of our household effects; our bedding, flannel, winter clothing, gun, &c., we have very much suffered for the want of. We are living in a cabin 10 by 12, which is only clapboarded and has a board roof, to which we have been lately able to add a room 6 by 10. The prairie winds shake our frail tenement, and the driving rains enter it like a sieve, to say nothing of the cold when the mercury is at zero. And we are not the only ones who live so. I mention these things that you may see that we have reason to say that we can do little pecuniarily for religious institutions among us. Shall we, therefore, perish for spiritual bread, because we cannot buy it with money. O "that the Lord of the harvest would send forth more laborers into His harvest." Can not Eastern christians when seeking homes in the West, be induced to go where their influence is *needed* rather than where they may "enjoy good religious privileges." Is it not binding on us when we go abroad in the world to endeavor to go where we may aid in preaching the gospel to every creature?

From a Missionary at the West.

Hardships of Missionaries' Wives.

Some at least, if not many, of the Western Home Missionaries, with the small salaries they receive, are barely able to live, by

practicing close economy. They are not able to hire help, and their wives are compelled to do all the housework, with what help their husbands give. (And here I might say in truth that not a few ministers are compelled to do *house-work*, when they feel that they ought to be disciplining their minds by study for their work. "The destruction of the poor is their poverty.")

The wives of some of these men have had a superior education, and are qualified for any post of usefulness. They have been more accustomed to study than to labor; but now they are compelled to devote all their time and strength to the cares of their family. Some have several small children and no female help. They labor every day to exhaustion; every night they press the pillow with such a feeling of prostration and overtaxed energies, that even the hours of sleep are turned by dreams into seasons of toil and terror. The consequences of such a course are sure. Too many preachers of the Gospel are living with their second or third wife. They did all that lay in their power for the health and comfort of the companions they loved, but in vain.

Do some say, let these talented and educated women teach or write, and thus earn enough to hire help? In some cases this is done; but in many it is impracticable.

Others have strong constitutions and are able to do all their work, and love to do it. But they cannot find time to read, study and improve their minds. This is a great trial to them. Even previous knowledge becomes dim and foggy; and now, when occasionally there is an opportunity, it is a task to study or write—even the writing of a friendly letter is a burden. In consequence, correspondence is neglected.

This is a trial to both the minister and his wife. He *must* study, and his mind expands; while his wife is confined to the drudgery of the kitchen, and continues its weary round like a blind man grinding in a mill.

Children's Department.

A Little Boy's Legacy.

The London *Bible Society Reporter* gives an interesting account of a little boy who very much loved the Bible. Before he was old enough to read, he delighted in hearing others read to him from the word of God; and when he had learned to read, it was his favorite book. And he was not satisfied with having such a treasure himself, but wished others to have it also. When he was but little more than five years old, he was told that a neighbor, who commanded a merchant ship, was about to sail for the West Indies. "O let us send some Bibles to the poor black children," he exclaimed; and then added, "Tell them they are sent by a little boy who loves Jesus!"

At his entreaty, twenty copies were accordingly sent and distributed; and on the following Sabbath, when the subject was referred to, he said, impressivly, "Ask God to bless His Word to the little children." About a year afterwards, on hearing that a young man, whom he knew was going to Australia, he expressed a strong desire that Bibles should be sent to that colony, also, with the same message, "From a little boy who loves Jesus!"

The little boy died last June, when he was thirteen years old. One of his last expressions was, "Come, Lord Jesus, come quickly," for he loved the Saviour, as he loved the book that told of Him. And he did not forget others when he was about to die. He wished to do good still. Three days before his death he expressed a desire to make his will, and, after bequeathing his books and other articles to his relatives and friends, on being reminded of his money, and asked how he wished that to be disposed of, he said, "Put that into my Bible box." A sum equal to about two hundred and twenty-five dollars was afterwards sent to the Bible Society, as the contents of that box.

This was a noble legacy from a boy thirteen years old. Not many of the boys or girls could do so much as this; but they could all love the Bible, and the Saviour, and "the poor black children," and all heathen children, as he did. They could all pray, and probably every one of them could give something to send the Bible and the missionary to those who need such help from children "who love Jesus."—*Exchange.*

Planting.

"Father, what crop had I better plant for God?" asked a little boy whose father had given him a bit of the garden ground to raise

something to turn into missionary money; will beans or onions fetch most?"

"I can tell you," said aunty, who sat by. "What?" asked the little boy. "I would lay out four beds in your garden. Plant the seeds of love in one, the seeds of obedience in another, truth in the third and humility in the fourth. These will raise a beautiful crop for God." "Oh, aunty," said the little boy, "I am trying to raise those seeds every day in my own heart; but my mother says the weeds grow fastest. Oh, I have to dig so."

From the Reaper.

"I Want to be an Angel."

She sang like a little seraph—dear blue-eyed Nellie May. Her pretty hands were folded with unconscious grace upon her bosom.

Every body in the room was still. Men and women had been singing, but this faint, though bird-like voice was sweeter than their harsher tones, and commanded breathless attention.

Weeks after one lady met nother, and said: "Do you remember how little Nellie May sang 'I want to be an angel.' Well, I expect she will be an angel before the sun rises to-morrow. Go and see her."

In a darkened chamber, the friend found little Nellie. The child was sweetly patient, though every breath was a pain.

What do you think, dear children, were the words with which the little one greeted her?

With gasping breath, with shining eyes and a heavenly smile flashing over her face, she exclamed triumphantly:

"Oh, dear Mrs. H., I am going to be an angel!" That was the way death looked to her.

They could hardly weep when she was gone. They bent above her white brow and the summer roses that encircled it, and said gently:

"She has gone to be an angel!"

So when they think of her, it is not in connection with the coffin and the shroud, but they think of that night, when, with hands folded and calm eyes lifted heavenward, she sang:

"I want to be an angel!"

Reading without a Book.

Some years ago an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Among others, came a little fellow, who was asked if he knew his letters. "Oh, yes?" was the reply. "Do you spell?" "Oh, yes!" was again the answer. "Do you read?" "Oh, yes!" "And what book did you learn from?" "I never had a book in my life, sir." "And who was your schoolmaster? "Oh, I never was at school." Here was a singular case; a boy could read and spell without a book or master. But what was the fact? Another little sweep, a little older than himself, had taught him to read, by showing him the letters over the shop doors which they passed as they went through the city. His teacher, then, was a little sweep like himself, and his book the sign boards on the houses. What may not be done by trying?

Extracts from Letters to the Treasurer

From the State of Maine.

I know not what better deed to perform, than, in remembrance of our Saviour's words, "It is more blessed to give than to receive," to do something, though it may be little, to aid in sending the Gospel to the poor and perishing. I once felt a strong prejudice against the American Missionary Association, because I thought it antagonistic to the American Board, for which I have ever felt an ardent attachment. But I have since learned better; and, for some three years past, have felt a growing interest in the A. M. A. It appears to me that its claims are too important to be set aside. I bid you God speed in the work in which you are engaged—especially in your efforts to promote the welfare, temporal and eternal, of the slave.

From the State of Massachusetts.

A little girl died here, several months since. Previously to her death, she became much interested in missions, especially as they were unfolded to her view by your publications, and she desired to live to be a missionary. The little she had when she died was sacredly devoted to the missionary cause, and your Society has received it.

BOOK NOTICES.

"Anti-Tobacco Tracts for Youth."

Rev. George Trask, of Fitchburg, Mass., has laid on our table a series, consisting of six four paged Anti-Tobacco Tracts for Youth. They contain letters from "Uncle Toby," Hon. Horace Mann, Rev. Leonard Woods, D. D., Dr. George Hoyt of Boston, Rev. Dr. Humphrey, Rev. Mr. Channing, Hon. Gerrett Smith, Hon. Amasa Walker and others, addressed to youth, all on the subject of using tobacco, and exhibit a mass of truth that ought to be sufficient to prevent every youth, and every adult too, from ever using this nauseous poison.

THE PURITAN HYMN AND TUNE BOOK, designed for Congregational singing, social meetings and the family, *second edition*; published at Boston, by the Congregational Board of Publication.

The design of this book is to present a few tunes, standard, simple and familiar, with appropriate hymns, for social meetings and family use. It contains 47 tunes and 337 hymns, and so far as we can judge they are all judiciously selected and well adapted to the purposes designed; and especially so for congregations in our new settlements. Very many of the tunes and hymns are those that have long been, and will long continue to be, dear to the devout worshipper of God. The book is in convenient form and tastefully got up.

WEBSTER'S DICTIONARY UNABRIDGED, containing 1500 PICTORIAL ILLUSTRATIONS, *nine thousand to ten thousand new words*, a valuable Table of Syonyms prepared with great care by PROF. GOODRICH, Table giving the names of eight thousand distinguished persons of modern times, Peculiar use of words and terms in the Bible, Tables of Latin, French, Spanish and Italian phrases, idioms, proverbs, &c., rendered into English, Abbreviations, Arbitrary signs, &c., together with all the matter of previous editions.

G. & C. Merriam, Springfield, Mass., the publishers of Webster's Unabridged Dictionary, are about to issue a new edition of that valuable work containing the improvements and additions enumerated above. We have been accustomed to regard their large Dictionary as the best in the English language, the additions, specimen pages of which we have seen, will give it increased value and place it beyond the fear of successful competition.

RECEIPTS

FROM APRIL 1st TO APRIL 30th, INCLUSIVE.

MAINE.

Bath. Charles Russell 3, Isaiah Percy 2, 5 00
Brown's Corner. Josiah Fairfield 1.50 for *Colportage* and 50c for *Mag.* 2 00
East Sumner. Rev. W. H. 50
Frankfort. Ezra Manter 25 *for ed. of a boy at Mendi M.*, "Two Friends" 1 ea, "A Friend" 5 32 00
Hallowell. John Lowell 1 00
Kennebunk. W. B. Sewall 3, Two Individuals for *Foreign* M. 1 ea. 5 00
Litchfield Corners. Mon. Con. Coll. for *Mendi* M., by Rev. D. Thurston 16 00
Norway. Wm. Frost 2 00
Warren. Second Ch. Benev. Soc. by Rev. D. Cushman 5 00
West Auburn. Rev. T. N. Lord 1, Benj. Alden and Charles Tirrell 50c ea. and 50c ea. for *Mag.* 3 00

NEW HAMPSHIRE.

Bristol. Calvin Cass 2 00
Claremont. D. M. Ide for *Mendi* M. 10 00
Concord. Mrs. S. H and Mrs. J. M. 50c ea. for *Mag.*, A. J. H 25c. 1 25
Lyme. Saml. Flint, T. M. Franklin, and S. W. Balch 3 ea, S. R. Claflin, Anson Southard & Geo. Franklin 2 ea, T. L. Gilbert & S. S. Grant 1 ea. 17 00
New Ipswich. Second Cong. Ch. and Soc., by Geo. Sanders 28 26
Orfordville. Dea. N. Rugg 5, J. Cole and B H. Niles 1 ea., Mrs S. C. T. 50c for *Mag.*, Miss M. D. 50c. 8 00
Plymouth. Miss Caroline Little, by Wilder & Co 7 00
Portsmouth. Benj. Akerman and Charles Tappan 5 ea. 10 00
Rindge. "A Lady," by Wilder & Co. 3 00

VERMONT.

Chelsea. J. E. 50
Granby. Ashley Appleton 3, Mrs N. Appleton, Abram W. Rice and A. G. Wells 1 ea. 6 00
Montpelier. Zenas Wood 9.25, Jos. Poland 2, H. W. 50c for *Mag.*, O. S. 25c. 12 00
Mosage. Mrs. Mary Davis, by Miss S. Pierce 1 40
Newbury. Dea. F. Keyes 1 and 50c for *Mag.*, Mrs. A. Atkinson, J. D. Martin and Moses Brock 1 ea, Rev. H. N. Burton 50c and 50c for *Mag.*, Others 2, by J. Abbott, 7 50
Northfield. Don Crain 5 00
Rutland. Robert Barney for *Foreign* M. 5 00
So. Newbury. J. Abbott 5, Mrs. C. Brock 1 and 50c for *Mag.*, H. Brock 1 7 50
West Cornwall. J. A. Scovel 5 00

MASSACHUSETTS.

Amherst. Luther Miles 6 00
Ashby. Geo. L. Hitchcock 1 00
Ashland. Cong. Ch. and Soc., by Wilder & Co. 13 33
Boston. Miss Susan Pierce 20.60, B. F. Burgess 6, B. F. Burgess Jr 2.50, John W. Sullivan 5, Rev. P. Fisk 1 for *Publications*, 35 10
Cambridgeport. Mrs. Betsy Sanders, by Miss S. Pierce, 1 00
Cummington. William Packard 1 00
Danvers. J. A. Learoyd and Col. Nathan Tapley 15 ea., Col. Jesse Putnam & Mrs Eliza Tapley 10 ea., Samuel Wilson 7, Addison P. Learoyd and Edwin A. Perry 5 ea., Samuel Harris and Winthrop Andrews 3 ea., N. Hills, W. L. Walcott, Mrs. Moses Putnam, Mrs. E Putnam and Mrs. Sarah Learoyd 2 ea., Others 33, to const. ALLEN KNIGHT, JOHN S. LEAROYD and MRS. ELIZA TAPLEY L. M's, by Rev. James Fletcher. 116 00
East Sandwich. Miss H. H. Nye, by Mrs. K. T. Swift, 1 00
Gardner. Lydia Wilder, deceased, to const. MRS SARAH W. DRURY L. M., by Wilder & Co. 30 00
Greenwich. V. Walker, by Wilder & Co. 2 00
Kingston. F. Drew 5 00
Lowell. High Street Cong. Ch. 16.58, and a gold ring, bal. to const. REV. OWEN STREET L. M. E. S. Hunt 1, by Ethan Burnap 17 58
Lynn. Central Cong. Ch. and Soc. bal. to const. REV. J. B. SEWALL L. M., by Wilder & Co. 10 50
Manchester. Friends, by Wilder & Co. 1 40
Montague. Rev. Eli Moody 3 00
Northampton. E. H. Bascom 1 00
North Sandwich. Mrs. P. C. S. and Mrs. O. E. 50c ea. for *Mag.*, by Mrs. K. T. Swift, 1 00
Otis. Eleanor Jones, by S. Jones 1 00
Peru. Mrs. E. Pierce and others for *Paper*, by Rev. M. M. Longley, 1 23
Plainfield. Geo. Vining 3 00
Reading. Bethesda Sabbath Sch. *for ed. of a Youth at Mendi* M., by Wilder & Co. 25 00
Rockport. Second Cong. Ch. and Soc. bal. to const. LEVI SEWALL L. M., by Benj Giles 10 00
Shelburne Falls. Rev. Wm. F. Loomis, R. White, Carver Hotchkiss, Henry Tillson, G. H. White L. M. Packard, and Ira Arms 5 ea., G. W. Mirick 3, Mrs S. Morse 1, of which 30 to const. REV. WILLIAM F. LOOMIS L. M. 39 00
Ware. Rev. A. P. C. and Miss C. A. G. 50c ea. for *Mag.*, 1 00

Westborough. Evang. Cong. Ch. and Soc. 72,75 and Mon. Con. Coll. 19.90, Dr. Curtis & wife 6. 98 65
West Boylston. Estate of B. F. Keyes, deceased, 20, Benj. F. Keyes 10, O. B. Sawyer 5, Angelina A. Sawyer 3, S. N. Keyes, W. W. Keyes and Lois Keyes 2 ea., Thankful Keyes, Lydia E. Keyes, Henry O. Sawyer & Walter B. Sawyer 1 ea., 30 of which to const. THOMAS N. KEYES L. M., by Wilder & Co. 48 00
Worcester. Gold Locket 7 00
West Sandwich. Mrs. K. T. Swift and Dea. E. Hallett 3 ea. 6 00
Williamsburgh. J. Clark & Son 4.25, C. L. Graves 1, A. W. G. 75c, by E. L. Clark 6 00

CONNECTICUT.

Avon. Cong. Ch. Sab. Sch. 8.20 *for ed. of a boy at Mendi* M., Cong. Ch. 5.49, by B. W. Wright, Rev. J. Bartlett 1, 14 69
Colebrook River. Miles Gillett 4, Mrs. L. Gillett 50c and 50c for *Mag.* 5 00
Collamer. Mon. Con. Coll., by Rev. Chas. L. Ayer 8 00
Goshen. Washington Fox 1 00
Guilford. Jason Steward 5 00
Killingly. Wm Alexander 2 00
Lebanon. Eleazar Huntington for *Home* M. 20 00
New Haven. Amos Townsend 30, to const. REV. EDWARD STRONG L. M., Cash 20, 50 00
Norfolk. Hiram Mills 3, James Humphrey and Charles H. Mills 2 ea., Mrs P. Humphrey and John Dewell 1 ea. by Rev. Joseph Eldridge 9 00
North Woodstock. Ellen P. Carpenter 5, John A. Mason 4, Mrs. B. Vinton 3, Mrs. Daniel Childs and Mrs. John A. Mason 2 ea., H. Lyon and J. Leshner 1 ea. by Wilder & Co. 18 00
Plymouth. First Cong. Ch. Sab. *for ed. of a boy at Mendi* M., by Geo. Langdon, Supt. 25 00
So Britain. Mrs. Mercy Platt (in her 90th year) for *Siam* M., by Mrs. O. Pierce, 5 00
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